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## **Kythyon Feast**

AT GREENWICH-VILLAGE,

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The natural tendency of trees is to grow erect; and the phi-  
losopher, who should advance the theory, that the laws of na-  
ture were inverted, that every tree had an innate propensity to  
grow downwards, or shoot obliquely towards the sky, or take  
each a crooked and serpentine course, that without the special  
interpretation of earthquakes and hurricanes, not one vegetable  
would ever rise its head towards its great Creator, might be  
accounted not less wise and learned, than some who have  
drawn a similar picture of human nature. That every spiri-

"Is education better the human mind,  
Just as the twig is bent, the tree's inclined.

The formulation of the human character is a subject deeper-  
ing the attention of the philosopher and the psychologist.  
We have seen human nature in its degraded and in its most ex-  
alted forms. We have seen man mean, contracted and grovel-  
ling; and we have seen him noble, magnanimous, and godlike.  
To what causes is this diversity due? Note so  
much to any difference of original constitution, as to the various  
circumstances in which he is placed, and the surrounding objects  
which constantly attract and interest his mind. liable to be  
subjected by all the sees and hear, his character is moulded and  
formed by the various objects of his sense; by the companions  
with whom he associates, by the author whom he reads, by his  
daily employment, by the laws and customs of his country, by  
the religious rites on which he attends, and by his very amuse-  
ments and recreations. Well, therefore, has the poet said,

Rev. Sir, We are directed by the Citizens' Preemt, to tender you a copy for your Address on the Admiralty, and request of you a copy for publication.



of grass, every stalk of corn, and every tree of the forest is not regular and erect, is not owing to any innate, inherent propensity in the vegetables themselves; but to accidental causes and contingencies which I have to submit to you on this occasion, must be of Aha! and the one ball would not be told. The few from the chambers of the east, till it went down, upon the dial conduced to the influence of amusements and recreations. That occasional suspension of labour, and social recreation and enjoyment are both innocent and useful, cannot be controverted. They are what God allows and man requires. The bow which is always bent, looses its spring and elasticity. The youth who never indulges himself in sports and pastimes, may be a hard thinker, but a dull scholar. The imagination of genius, at times, is permitted to indulge its delights; and the whole soul expands to its full extent. But these seasons of tend to give life, and strength, and joy to man, are seasons of our most gay and joyous hours, elated with the smiles of congenial friends, the sparkling gaiety of society, the dash of wit, "the feast of reason, and the flow of soul," we too often transmuted into boundaries of propriety and decorum, turnish a fair reputation, and bring upon ourselves deep sorrow and remorse. Our amusements and recreations, like all other enjoyments, are liable to abuse. This is a good reason for caution, but not to our happiness and the improvement of the best and noblest moderation, they are innocent in themselves, and conducive for abstinence. While restricted by the laws of sobriety and temperance. They have a powerful influence in softening the temper and the manners of men, in enlarging faculties of our nature. They are instruments of the best and noblest to our happiness and the improvement of the best and noblest moderation, they are innocent in themselves, and conducive for abstinence. While restricted by the laws of sobriety and temperance. They have a powerful influence in softening the temper and the manners of men, in enlarging

the character, and in making the man what he is. This is a stroke of the warlike element, and fall by the repeated strokes of the axe, which have severed it from the earth at a single blow. So the man of long established virtue, by external causes, though greater in early life, is not wholly lost in manhood. The sturdy oak will bend to the stroke of the warlike element, and fall by the repeated strokes of the axe, which have severed it from the earth at a single blow.

We're I competent to the task, time would not permit me to delineate all the causes which have an influence in forming the character, and in making the man what he is. This is a strength.

Will sometimes fall a prey to strong temptations, in his full inexperienced, unstructured, exposed to the vicinations of vice, and surrounded by evil example, can make it's way through the world, uncontaminated; As well might you expect that the tender twigs, it is easily bent in any direction. Like the softest ware, it receives the slightest impression. Like the full mind is of all things the most tender, delicate and susceptible, less numerous, less subtle, or less delicate. The youth Nor are the causes which operate upon the human character any nucleam thing. And can it be supposed that a child purer white, it is stained and polluted by coming in contact with any nucleam thing. And can it be supposed that a child

original tendency was to rectitude and preception. Juility and deformity in the vegetable kingdom, where the and a thousand other causes to us unseen, may produce irregularities and a weight for years upon the green sapling. These, pressed into the twig; or some falling tree may have of recovery, the pliable may have lost beyond the power the root of some stray beast may have destroyed the tender bud; or onions insect or reptile may have destroyed the tender bud; or always be able to determine. The rude touch of some point. What those causes and circumstances are, we may not circumstances, which sway them from their original descent. Why in the vegetables themselves; but to accidental causes and



—The Masonic institution is likewise adapted to extend the acquaintance and cement the friendship of the initiated places; and that as we once suffered, so we now rejoice together.

The Lectionary Feast, which we this day celebrate, has an influence upon the social character of man, similar to the influence of sports to give chase to the timid hare, and to assist the best of sports to overcome their rivals already ennumerated. It is a recreation of innocence, amusing and festive assemblies already established. The Romans assembled to contend with wild beasts and deer; the Greeks to contend with each other. The European princes esteem it the best of sports to give chase to the timid hare, and to assist the best of sports to give chase to the timid hare, and to assist the best of sports each other. The two territories had no dealings with each other.

The Lectionary Feast, which we this day celebrate, has an influence upon the social character of man, similar to the influence of sports to give chase to the timid hare, and to assist the best of sports to overcome their rivals already ennumerated. It is a recreation of innocence, amusing and festive assemblies already established. The Romans assembled to contend with wild beasts and deer; the Greeks to contend with each other. The European princes esteem it the best of sports to give chase to the timid hare, and to assist the best of sports each other. The two territories had no dealings with each other.

There is something in this feast so analogous to the similitude and the lake of Gennesaret, where the disciples caught good men whom our Lord selected for his friends and followers, that we almost feel ourselves translated to the sea of Galilee, that is to say, to the feast of Pentecost.

We have also other festivals and institutions which occur annually call together numbers of different religious societies and bring them to a mutual acquaintance and friendship. The common celebration of our independence impresses one common feeling of gratitude and joy throughout the nation. Though

we may look with jealousy upon the spirit and genius of that religion, which counteracts by its tenderness and gentleness of our religion, it is effectually turned to establish numerous separate and distinct communities who may be a tendency in the form of our religious institutions to establish a territory as extensive as ours, would be impracticable. And if there be a tendency in the form of our religious institutions to establish a territory as extensive as ours, that this is less extreme than those festivals of the Jews, which called together the whole nation. But this, though it may meet our distant friends and pass the social hour, as well as feast together upon that divine goodness which penetrates both the water and earth in the former harvest, that we may meet our distant friends and gather in the former harvest, as well as feast together upon that divine goodness which penetrates both the water and earth in the former harvest, that this is less extreme in its operations, than those festivals of the same parish contract a mutual affection, that the members of the same parish contract a mutual love, every week, as well as by hearing the lessons of brotherly love, that the members of a most friendly influence upon the social character of man. It is by assembling together at the same place, as well as the Jewish festivals, has

The Christian Sabbath, as well as the Jewish festivals, has divided, the most deadly animosities ensued. The people of when another temple was erected in Samaria, and the nation their festivals in one place, they remained one people. But ed up in national love and patriotism. So long as they held territorial distinctions and family jealousies might be swalloed up every town and fearing and rejoicing together, all often from one Father, and were all brethren, and that coming thus all had one body, that they might remember they bear upon the divine bounty, that they might remember they holy city, that they might enjoy a respite from their toils, and chosen tribes were required to assemble thrice a year in the not as if the divine presence was confined to Jerusalem, the among the several tribes and families. For this reason, and was a more intimate acquaintance, and stronger friendship

Appointed by God himself to be observed by the Jewish nation,

Among other objects to be elected by the numerous feasts



I wish to excite no resentment towards any individual or  
body of men, nor to blend any unpleasing associations with  
the features of the day. But standing on this ground, and  
witnessing a numerous collection from the north and from the  
south, composed of good men and true, I must be permitted to  
express my deep regret, that a body of men, whose special du-  
ty it is to teach and to exemplify the virtues of brotherly love  
and charity, should ever be so blinded by bigotry, so swayed by  
party zeal, and so far depart from the duties of their high call-  
ing, as to draw a line of separation over the very spot where  
we now stand. I shallende to the extreme of a clerical body,<sup>s</sup>  
whom I need not name, to make the six Masses. Turnpike a  
grated line of separation: crosses which there was to be no in-  
terchange of christian love and fellowship, and by fair implica-  
tion, we could not have been permitted to feast together, as we  
do to day, in friendship and brotherly love. The jealousy

feast! and who who consoled and brought it forth? From the banks of the rolling stream a voice was heard saying, "Come down from the hills and I will tell you. The Ichthyon Fear is now at hand, come down, my brethren, and we will fear no such." It was the voice of generous souls—it was the estimation of worth and affectionate hearts. The gentle zeppots caught the sound and carried it to the distant hills and mountains. Congenital spirits from the surrounding hills listened with delight, and sent back the loud response, "We come—we come, our worthy brothers, to keep the feast with you." It is a joyful meeting; tried to improve your social powers, and strengthen your mutual esteem and good will. At home you were citizens of the same Republic. Here you are members of the same family. And I would say to you in the language of the venerable patriarch, "Let there be no strife between you, for ye are brethren." And I would say to you at variance—teach and require what is to set you at variance—to teach and require what is to reproach and cast off your brethren with whom you are connected by many tender ties!

Will it be asked in future time, what was the origin of this  
habit? while there was a loaf or a dish in store.

and charity, which would not suffer the multitude to go away  
Habits—that imperfection and irregularity—that heresies  
pare and unadmitted peccy—that zeal and devotion to their  
od by their example, let us deeply imitate their spirit—that  
indulge ourselves in that amorousness which they have assumed—  
ing conversation of their heaven-caught Master. While we  
by the living example, the intimate friendship, and the endear-  
those names, which invariably induces and affects the mind—  
is joy. Their character was formed not by miracle, but by  
tion, no hours of gloom and despondency, or of wild and exer-  
tions; no scenes of weakness or compromise led to  
dark called from their nests, till they were committred to  
his devotion, his benevolence perverted them whole heart and  
took possession of their almost soul. From the time they were  
with the spirit of their Master, and by degrees formed to his  
children. Their minds were gently and imperceptibly imbued  
on his bosom, that they received the kingdom of God as little  
ter occurs—sorceries casted on the ground, sometimes leading  
well as in the synagogue. It was in this easy and familiar sit-  
down the ship, as well as from the mountain: on the occa-  
rears to them again accompanied by him. He taught them  
their Master: but they were permitted, as occasions required, to  
work. They were called from their boats and nests to follow  
carrying their decorations, which was to the shame for this great  
trees and powers were to fall before them. They were now re-  
and proactivity the nations: and thrones, dominions, principalities,  
and revolution and progress idolatry. They were soon to go forth  
meek and modestious Master; to establish the religion of their  
ambition over the whole earth; to affect a great moral rev-  
olution of the gospel kingdom. This was the com-  
mencement of a heresiarch began below. This was the com-  
mon, were the chosen instruments to effect a great moral rev-  
olution over the whole earth; to establish the religion of their  
perdition and paganism idolatry. They were soon to go forth  
and destruction and perdition and paganism; and thrones, dominions,  
and revolutions the nations: and thrones, dominions, principalities,  
and revolutions and paganism idolatry. They were soon to go forth  
ambition and modestious Master; to establish the religion of their  
revolution and paganism idolatry. This was the com-



"For God is with us when we overcome,  
To enjoy is to obey."  
Developed in

11

Show pleasure in what you do; be cheerful in what you say; and let your words be full of life and energy.

Worthy and good men have one and the same spirit; and no sooner do they form an acquaintance than they feel a strong friendship and esteem. It is then too late for ungenerous feelings to have their pernicious effects. Their worth is already known—their merits have been seen accurately weighed in a just balance, and a fair word of them made upon the tablets of the heart. All jealousy and suspicion are banished from the soul, and the heart is open and the hand extended to receive a friend, companion and brother. It is in this light that I wish to present to you the favourable influence of this feast upon the human race. All jealousies and suspicions are banished from the soul, and the heart is open and the hand extended to receive a friend, companion and brother. It is in this light that I wish to present to you the favourable influence of this feast upon the human race.

Different towns to keep this holiday, to participate in the pleasure of good living and convivial meeting conveviation, you imperceptibly lose your little prejudices and local jealousies and mix and amalgamate into one people. Your views are enlarged, enlarged, your hearts warmed with a pure and holy fire, and your feelings and sentiments all the same.

which prompted such a measure was cruel to the grave. And while we pity those whose soul is oppressed with death-sorrows and dismal forebodings, who tremble for the sake of God, yet rather than to support it, we believe a wise and generous power formed better barrier, sprang up by common consent; that which we now celebrate, springing out of the general desire to render you hateful and hating one another, the Devil, and to put an end to his employment to put an end to what God had joined together, was enough, or turn it to goodness. While the artifice of man brought, by a slight change, and bring man himself to indece which, by a slight change, can bring man himself to good, and to render you hateful and hating one another, the Devil, and to put an end to his employment to put an end to what God had joined together, was enough, or turn it to goodness. While the artifice of man brought, by a slight change, and bring man himself to good,

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